Volume LXX CHICAGO, SEPTEMBER 26, 1912 Number 4

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

AUTUMN.

Thou comest, Autumn, heralded by the rain,
With banners, by great gales incessant fanned,
Brighter than brightest silks of Samarcand,
And stately oxen harnessed to thy wain!
Thou standest, like imperial Charlemagne,
Upon thy bridge of gold; thy royal hand
Outstretched with benedictions o'er the land,
Blessing the farms through all thy vast domain!
Thy shield is the red harvest moon, suspended
So long beneath the heaven's o'erhanging eaves;
Thy steps are by the farmer's prayers attended;
Like flames upon an altar shine the sheaves;
And following thee, in thy ovation splendid,
Thine Almoner, the wind, scatters thy golden leaves!

—*Henry W. Longfellow.*

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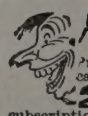

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXX THURSDAY, SEPTEMBER 26, 1912. NUMBER 4.

ENOCH.

I looked to find a man who walked with God,
  Like the translated patriarch of old;—
Though gladdened millions on his footstool trod,
  Yet none with him did such sweet converse hold.
I heard the wind in low complaint go by,
  That none its melodies like him could hear;
Day unto day spoke wisdom from on high,
  Yet none like David turned a willing ear.
God walked alone unhonored through the earth;
  For Him no heart-built temple open stood:
The soul forgetful of her nobler birth,
  Had hewn Him lofty shrines of stone and wood,
And left unfinished and in ruins still
  The only temple He delights to fill.

—*Jones Very.*

Mrs. Gertrude Savage Collyer makes a practical suggestion in the *Christian Register* concerning postcards to which this age is so addicted. Children in the hospital wards, some of them strapped to their beds, sometimes with their feet higher than their heads, find endless pleasure and diversion in such cards. Perhaps the unbound and unclassified are more available than those mounted and pasted in book form. Here is a motive for collecting more worthy than that which inspires many laborious "collectors."

Whatever may be thought of the Shinto faith by the outside student to whom it is but some vague, mystic survival of ancestor worship, as revealed in the days immediately preceding and following the death of the Mikado, it is shown that in Japan it is a living faith. He who in life was respceted in death is revered. A sympathetic study of religion in Japan will enforce a conclusion which must be congenial to every spiritual philosopher, namely, a poor, unphilosophic, unverified religion, felt and lived up to, is better than the loftiest scheme of thought and the most unsuperstitious of ritual, unfelt and experienced only by the intellect.

In these campaigning days, days of oratory, of shouting, of processioning, and of political gambling, there is one master phrase that should ever be upon our lips, namely: *Keep cool!* KEEP COOL!! KEEP COOL!!! Beware of the blindness that comes to the over-heated. Beware of the dogmatic degeneracy that comes from the over-confident. None of the candidates are as bad as their opponents would have us believe, and surely none of them are as faultless and as matchless as some of their friends avow. It is a sorry pick at best, but even at their worst none of the candidates can permanently handicap the nation, or seriously impede its progress. After the mind is made up as to whom you are going to vote for, then give a generous portion of your time and reading to trying to find out the strength of the other men, and to understand and appreciate the enthusiasm of those who are going to vote for the other fellow.

The *Survey* for September 7th has a most interesting and suggestive article on the "Immigrant Life in the Ore Region of Northern Minnesota," where fifteen thousand men, mine annually twenty-two million tons of iron ore. The interest centers not in the ore but in the miners. In 1884 a Roman Catholic Church was built in the first mining camp in this region; its records showed thirty families of Irish, German, Italian and French-Canadian residents. Now we are told that the babble of more than thirty alien tongues mingles with the roar of mine blasts and the crash and crank of machinery." Among the pictures of cottages, shacks and camps stands out in the clear outline a typical three-story American brick school building. Let Finn and Swede, Slav and Celt, the swarthy Sicilian and the fair-haired Scandinavian mix and mingle in a bewildering witches' dance and still within that public school, the pride of the town, it is well with the United States. It is well with the children of these miners. It is well with the cause of morals and religion. Out of this complex multitude is to be developed through the public school, the American citizen, who out of these very mining regions will climb into the banking houses, the pulpits, professorial chairs and senatorial responsibilities of America.

The Political Campaign page in the *Congregationalist* is good reading. In a recent number Garrett Droppers, of Williams college, once widely and favorably known as the president of the South Dakota University, thinks that "Governor Wilson is far and away the best equipped, and that in the end he will convince even the bigoted host of the standpatters that his method is the best way." Edward Lincoln Smith of Seattle believes in Mr. Taft because he has "stood for measures which ought to command the support of thoughtful and right minded men." Ezra J. Riggs of Meredith, N. H., will vote "in such a way as will seem best calculated to promote the defeat of Colonel Roosevelt," because of "his inclination to put everybody who differs from him in the Ananias Club; for his unwill-

ingness to brook anything in the way of opposition, for his disposition to regard himself as the whole show, and while declaiming violently against boss rule to furnish in his own person one of the most striking examples of the Boss the country has ever known." This page in a religious paper, as well as the discussions in the secular papers, would seem to center the interest of the political campaign on these three men, treating the Socialist, the Prohibitionist and the Labor Union movements as entirely negligible quantities, while as a matter of fact these three neglected parties will doubtless roll up such an aggregate of votes as will be by no means unimportant. They will soon hold the balance of power if they do not already, and they now command the respect of a large body of voters, single minded, clear headed, prophetic. They represent high issues in a direct fundamental way and they, in spite of the press religious or otherwise, are forces to be reckoned with, and when their vote is counted on election night many people who now ignore or forget them, will sit up and take notice.

The *Congregationalist* for September 5th contains an interesting article entitled, "Christian Science Since Mrs. Eddy." This is based on a previous study of Burton J. Hendrick in *McClure's Magazine*. We see by this article that Mrs. Eddy's autocracy has been safeguarded as safely as possible, and the present board of five directors has been reasonably successful in preserving the order from change. It is an absolutely autocratic organization, controlling church property, publishing business, etc. It appears that at the present time this board controls fifteen hundred churches and societies scattered throughout the world. No church can be organized without the consent of these directors and they have the power to dissolve a branch church at any time. The First and Second Readers must always be members of the central body and thus are under the direct control of the directors. It is estimated that the total enrollment in all the world is now between one hundred and fifty and two hundred thousand. We are told that "the church has no charitable institutions although it does relieve certain forms of distress through its practitioners." A practitioner in order to be in good standing, must be a member of the Mother Church and their advertisement must appear in the *Christian Science Journal,* which advertisement carries official endorsement. It is estimated that there are ten thousand of these practitioners, the majority of whom are women. Mr. Hendrick says that the Publicity Bureau has been able to so restrain hostile criticism of Mrs. Eddy and Christian Science that at the present time comparatively little can be found in the newspaper that is unfavorable. It is also hinted that "several newspapers which formerly made a specialty of exposing Christian Science have lost heavily in advertising and that a complete change in policy followed." Quite aside from the fundamental question of how far mind can influence matter, and how far matter is subject to disease, malformations and irregularities beyond the control of mind, the question of such a close corporation, such tight-bound, not to say, hide-bound, management, seems to be in direct antagonism to the spirit of the day, and the forces that surely will control, and eventually disintegrate, the various "trusts" and "combines" in the realm of business, will discover the weakness and expose the wickedness in this attempt to fetter the free play of mind, and to discourage scientific investigation and to reject scientific demonstrations, in the name of science and Christianity. Civilization is too far advanced to consent to the permanent expurgation of the thermometer from the sick room, or the denial of the testimony of the microscope in regard to the presence of the deadly microbe that accompanies smallpox, scarlet fever and tuberculosis.

The Tower Hill Congress

Our correspondent in another column has given us somewhat in detail the account of the meeting held at Portage, Wisconsin, September 6 to 8, but the meeting was sufficiently unique and intimately related to the interests which UNITY represents to merit a special word of editorial comment.

Some of our readers will remember that the slender entity that for six successful years met at Tower Hill resolved a year ago to go away from home on alternating years, and Portage, Wis., seventy-five miles away, was selected as the first point to visit.

Portage is a city of interest on its own account. The site of the old Fort Winnebago, it is a city rich in French and Indian traditions. At Portage the Wisconsin River and the Fox of Wisconsin come within a mile of each other, though the waters of the one find their way to the Gulf of Mexico and those of the other to the Gulf of St. Lawrence. Here is the site of the Canal, famous and infamous, in the water-way legislations of a previous generation. During the meeting the Wisconsin River was on a rampage, only three feet below the danger point. The surface of its torrent was eight feet higher than that of the Fox, and the only protection of the Fox River Valley was a slender, unguarded levee through which the water was seeping. The weather was intensely hot, but notwithstanding these distractions, Portage City was struck by the Congress in its vital centers. The best people came out, the audiences throughout were large, the local papers gave generous space to the reports and the delegations that came from widely separated points of the State, made significant and interesting

the long Tower Hill table at the hospitable and attractive Hotel Portage.

John Fisk in his "Cosmic Philosophy" indicates that condition of matter most conducive to progress and the change incident thereto, which is found in the largest condition of fluidity consistent with adhesion, and this is the first thought that suggests itself concerning the Tower Hill Congress. It has no constitution, no by-laws, no dues, no creed, no policy. It is simply a something with Miss Lutie Stearns as chairman that grew spontaneously out of the Tower Hill Summer School and the drives incident thereto. It first presumed to call itself a "Woman's" Congress, but before it was five years old it found that word was superfluous and misleading. Still it thought it was a thing attached to a geographic point, a place on the map, but this year it was demonstrated that Tower Hill may connote a spirit, a purpose, a fellowship, independent of the sightly bluff on the Wisconsin which boasts of the name.

Professor Galpin, in his most interesting address on "The Problem of Community Recreation," enforced not only by beautiful, but speaking eloquent stereopticon pictures, insisted that communities, particularly rural, must be socialized economically. That is, there should not be too many occasions, else the resources of time and money and strength would be exhausted. An annual event can be carried to successful issue where a monthly attempt would soon weary the community and bring neglect. This Tower Hill Congress Hill experiment suggests the application of the same principle on higher lines, and Portage, full of social ferment, well equipped with men and women more or less alert on civic lines, is now left with two wonders. One, why did they wait so long without this social stimulus and neighborhood acquaintance, this introduction of one another on the higher lines of life, and the second wonder is, why can we not repeat this occasion, or something like it, once a year,—just once a year, and the aroused delegation who went up to Portage as to a Mount of Vision, went away with their dream congress verified, their philosophy demonstrated. Namely, that with adequate preparation, the rightly constructed local committee, the touch of cooperation with a few skilled workers like Miss Stearns and her Tower Hill comrades, this social event instinct with civic purposes, ethical earnestness and spiritual vision, could be realized in any town or center of five thousand, or more, in the State of Wisconsin, or in any other state upon which these forces could be focused.

It is not for us to speak of the direct lessons enforced at Portage. We regret that the kindling utterances cannot be repeated, but it is for us to call attention to this line of missionary work, this new possibility of propagating the fundamentl faiths of brotherhood and progress. The fusion of the Christian denominations is a slow and difficult process, the organization of the Liberal Faith after the manner of denominations, is discouraging, sometimes a well nigh impossible process. A separate denomination, a building of its own, a preacher or lecturer to hold stated services, weekly or otherwise, is a difficult thing to realize, and the many towns that reach out for such privileges come to disappointment and grief, but why not give utterance to the messages of science and reform occasionally for the quickening of many communities. The human fields were never so ripe for a new sowing and the seed that falls from the hand of the prophet instructed by science and illumined by the spirit of democracy were never so vital. Let the seed be sown, never doubting that they will in due time spring forth and yield a harvest, some tenfold, some fifty and some a hundred fold.

It is settled that next year the Tower Hill Congress will go to the cradle spot in Iowa County on the Wisconsin River. Where it will go two years from now is an unsolved question. But a more interesting question was raised at Portage. Why not have many congresses without the Tower Hill antecedents? Aye, without the Lutie E. Stearns chairmanship. Indeed it is true that there is only one Portage that has a Zona Gale, but "Calliope Marsh," the most eminent citizen of Portage, is foot loose and free to go into any town and prepare the way.

If any of the readers of UNITY are stirred with the purpose to bring about in their home town a Congress visitation, let them study the life in "Friendship Village," catch the spirit of "Calliope Marsh" and take counsel of "Professor Insley of the Indian Mounds College."

FIAMMETTA.

Thee, only, Fiammetta, have I loved
  In the spring's budding and the summer's bloom;
  Tho the gray autumn every flower entomb,
Tho winter whiten all the skies above,
  Thy roses still shall blossom in my heart,
  With vague, sweet perfumes, mystic as thou art.

What name is it that thou art called of men?
  O'er what bright meadows come thy lingering feet?
  What happy streams thy silver songs repeat?
I only know that I shall know thee then—
  Then, when thy face bends to me from on high,
  When thou shalt speak the name thou know'st me by.

Ah, Fiammetta, I am grown so gray—
  Gray with the weariness of waiting thee—
  That if, dear love, thou come not speedily,
The darkness soon will cover all the day.
  Yet I must wait thee, tho the light be gone,
  Knowing that thou wilt greet me at the dawn!

—*Duffield Osborne.*

Tower Hill Letter

The charming hospitality of Portage was felt from the moment of arriving Friday afternoon to that of leaving on Monday morning. The hour spent at the home of Miss Zona Gale will be remembered as a restful background to the whole meeting with its tone of vigor and progress. The beautiful Colonial home, with its air of quiet and refinement, its lawn gently sloping almost to the river's brink, was an expression of the personality of one known so well at Tower Hill through her books and loved by the few favored ones who know her personally. It was Miss Gale who spoke the word of greeting and graciously gave many reasons why Portage was glad to greet Tower Hill people. Particularly on account of the something that she said, "Today is sweeping our land, called by some the awakening of the social consciousness, a new community sense, brotherhood, or democracy," or the name she liked best, "humanhood." The striving after which today is evidenced in schools, colleges and even political parties. She found in the program nothing which did not tend towards this great new thing, and said, "We do not *say* enough and *do* enough about this thing which we are all for," and closed her greeting with an original illustration of this same "humanhood" in the experience of "Calliope Marsh." Miss Lutie E. Stearns, the optimistic guiding spirit, and Mr. Jones, the Inspiration, of the Congress, both had strong characteristic words with which to open the conference.

It is impossible in this limited space to give an adequate idea of the scope of the meeting, but a slight idea of its richness may be gleaned from a few extracts.

Mr. Jones gave expression to the thought of the delegates when he said: "We bring here no doctrine except that of the inquiring spirit. We bring here no message except that of the devout and humble heart. We bring here no program of procedure either for the community, or for the State or for the Nation. But we do bring here an inquiring spirit and an open heart and we hope a responsive mind."

Miss Stearns who knows so well the need of "a new community sense," expressed the belief "that the most desolating curse that can come upon any community, club or individual is the curse of satisfaction. When a community gets satisfied it is dead." She deplored the lack of purpose in community life. "No club has a right to study ancient Greece until it has solved the modern problem of grease and garbage in its own town." She told of a club content to spend a whole year on the study of ancient pottery without even possessing a sample in the whole town. She spoke of the possibilities of County Fairs, in contradistinction to the exhibits of the "same old jell, the same old tidies, the same old doilies, etc., etc." Why not an exhibit of photographs showing school buildings, built through the efforts of the women, and used as social centers, and many other enterprises.

Miss Stearns quoted from George Eliot: "Important as it is to direct the industry of men, it is not so important as to wisely direct their leisure," and Professor C. J. Galpin of the University of Wisconsin with the aid of his lantern showed how in the case of three or four near communities leisure had been "wisely directed." The first illustration was "A Plowing Match" at Big Rock, Ill., where once every year five or ten thousand people were brought together, with an entire absence of commercialism, without a show or a fakir on the ground and no one made any money. The annual exhibit of the Roscoe (Ill.) Improvement Association was illustrated, and also a District School Exhibit and other possibilities. Professor Galpin expressed the opinion that possibly the County Fair has seen its educational day, and that very simple and fundamental thought must be utilized in bringing a community together in such ways as illustrated. He said he "would like to see in country life a change of attitude, so that an apology for recreation might be omitted." That there might be no apology for the show, no apology for the young people getting together, no apology for the women taking a day off, looking upon it as "a matter of course." He said: "This involves making recreation rational in the country, and I should like to see the home equipped for recreation and amusement from the beginning, just as certainly as a barn is equipped for the cow. I should like the attitude to be such that the whole family could look ahead with some degree of certainty to an afternoon off, the little tots and the older ones. I should like to see the school-house all through the winter made a center of neighborhood acquaintance, and enjoyment and discussion."

To some present, another illustration of "leisure well directed" was hinted at in Miss Howe's few words and beautiful though inadequate pictures of Tower Hill. It is certain that other pilgrims will wish to turn their steps to that spot which "is not anything we can put on the map, it is not anything that surveyor can take note of, measure or separate, but it is something intangible and consequently defies the laws of time and space. I don't dare call it a principle, it is not a movement, it is just an attitude of mind. In the geography of the soul it is a point without circumference, it has radiating lines that reach out and no man knows how far they go or where they terminate."

Although the feminine has been eliminated from the title of the Congress, woman was written very large in its considerations. Almost every speaker, either directly or indirectly, had some thought concerning her relation to modern problems. Miss Sterns, speaking of the many books now to be had dealing with woman's place in the economy of the universe, in particular mentioned Olive Schreiner's "Woman and Labor," and gave a very clear summary of the purpose. The development of the industrial world has taken away the old employments of women. Shall she become a parasite on society? Olive Schreiner voices the demand of modern woman, "Give us labor and the training which fits for labor! We demand this, not for ourselves alone, but for the race." The consideration of this work gave an acceptable scientific basis to the practical discussion of the present day issue of woman's right to the ballot in Wisconsin.

It is noticeable that the vigorous champions of this "right" numbered three in the masculine gender. The "Sage of Tower Hill" had remarked to Miss Stearns: "You women can never get the suffrage until you make it a man's cause, until you can make it a man's issue, until you can get the men of the State to take it up and discuss it." The program evidenced that Miss Stearns had accepted this dictum. Senator S. M. Marsh of Neillsville and Mr. Horace A. J. Upham of Milwaukee, men qualified to speak from the stand-

point of those knowing full well the tyranny of politics, and the demand for intelligence on the part of a voter, gave many logical reasons why women should be given the ballot.

Mr. Marsh said: "I agree with the man who said that 'He believed women should have the right to vote for the reason that there is no reason why they should not vote,' and that is about all there is to it. If you will tell why a man should not vote I will tell you why a woman should not vote. Practically all the arguments I have heard or read against woman suffrage would apply with almost equal force to male suffrage."

"I believe there is just as much intelligence lodged in the women of this State of Wisconsin as in the men, and I believe the government has a right to profit by that intelligence. I can never understand why a man believing in a democratic form of government should oppose woman suffrage. No argument appears to me in opposition. I have watched and listened for the other side and have reached this conclusion.

"You know how many more girls are graduating from the higher schools than boys. You know that at least fifty times as many men as women find their way to the prisons and bridewells. There is no question but that the average degree of intelligence will be elevated if the suffrage be granted to women."

Mr. Marsh showed the fallacy of many of the so-called arguments against suffrage. He seemed to think that much of the opposition was due to prejudice. He said, "How profound is the habit of action or of thought. It is difficult to break a habit of thought. Dr. Lyman Abbott says that "a large majority of the women of this country and a majority of every State in the Union are opposed to woman suffrage." We wonder how he found it out! He did not give it as an opinion but as a fact. There are thousands, tens of thousands, of men in the State of Wisconsin who don't want to vote—they don't vote.

"A great many honest men in the State of Wisconsin and in other states today do not know what their duty is. What would be the effect on the campaign if the wife and the sister, as well as the husband and the son, had a right to vote? The question would be a matter of common discussion around the fireside. Perhaps it is not unfair to say that after these discussions they would come to a fair decision. It would not matter if they voted all alike. It is asserted that it would make dissension in the home. The *Outlook* quotes Elihu Root as saying: 'In politics there is struggle, strife, contention, bitterness, excitement, agitation, everything adverse to the true character of woman. Woman rules today by the sweet and noble influence of her character. Woman in strife becomes hard, harsh, unlovable, repulsive. True government is in the family, the true throne is in the household.' Is there not struggle and hardship and bitterness and strife which women could do away with if they had the right to vote? They sometimes become hard and unlovely and repulsive *because* of the bitterness and strife of their environment. The environment of women and children cause bitterness and strife and contention, and that is why they demand the right to vote to better such conditions. The family vote is the wholesome vote in the State of Wisconsin."

Mr. Marsh cited among those opposed to suffrage: The machine politician, the divekeepers, who "are arrayed against it in the State of Wisconsin as they are in Ohio and are willing to put up money to defeat it. They will fight it side by side with Dr. Lyman Abbott. I wonder if he is proud of his company! The proprietors of the dance halls, who will put money into the campaign." And Mr. Marsh added: "Under present conditions they can do a great deal in that way."

Mr. Upham's address was a noted lawyer's masterly addition to the equal suffrage argument. He told of the first attempt made by woman in 1875 to be admitted to the bar in Wisconsin. He spoke of the brief prepared by Miss Goodell of Janesville,, Wis., an application to the Supreme Court of the State for the right to practice at its bar. He said: "I find collected in that brief all the reasons that I have ever heard why women should be allowed to vote. And in the answer of Chief Justice Ryan all the reasons why women should not vote." While the application was denied at that time, in 1879 it was renewed and the first woman was admitted. "Since then women have gone out of the home of necessity to become a part of the industrial world, to become ministers of religion, and to practice in Supreme Courts, whether of the State of Wisconsin, or of the State of New York, or the United States of America, The Supreme Court, what is it? It is the guardian of our liberty, life, property. The Chief Justice of the Supreme Court of the United States occupies a more important place than the President; has more power to do for the benefit or injury of the people than the President of the United States, and when that court says that a woman is qualified to come before the bar and assist that bar in deciding questions of law, I think that we have proved that the woman is the equal of man, equal to discuss and to advise as to *all* matters that affect the inhabitants of the State and of the Nation. Is it not idle for me to ask or suggest that a woman who can occupy that position is not qualified to cast a ballot at an election? It is absurd, and I say that when the Supreme Court of Wisconsin and the United States of America passed those decisions admitting women to the bar, they established equal suffrage for women throughout the State and the Nation."

Mrs. May Wright Sewall, with splendid oratory and insight, gave the fundamental reason of woman's "inner consciousness" why they want the ballot. Mrs. Sewall's address was too complete a unit to be quoted from, but perhaps centered in the phrase that "All just government derives its power from the consent of the governed." And closed with the words: "In the name of justice I claim a chance for all of us, men and women, to grow into a consciousness of relationship with people of all nations, and only through such relationships can war be put an end to, and the white slave traffic be put an end to, and all of our powers, physical, moral and ethical, be conserved to the use of our race."

Because of her message, world wide in its interest, theBaroness von Suttner, perhaps appealed to the Congress as no other speaker could.

In introducing her Mr. Jones said: "I have loved to speak of the author of 'Lay Down Your Arms' as the Harriet Beecher Stowe of the Peace movement. What 'Uncle Tom's Cabin' did for the naked black man, this great novel, and the subsequent message of

its great author, are destined to do for the prisoners of violence, the unwilling slaves of force."

The Baroness gave her message with great clearness, and just a few sentences will indicate its purpose:

"What brought me to this country is a message, a message of threefold character: A Report, a Warning and a Request. I wish to report about the military situation in Europe. . . . A great revival of militarism now prevails in Europe. You know that the great movements of the Pacifists have originated in Europe. You know that the Labor and Socialist parties of our entire continent stand for universal brotherhood. So it is not lack of peace sentiment that is at the back of this revival. This phenomena is rather a reaction. The military powers have behind them the ambition of the mighty, the impecuniosity of the greedy, and the wild instincts of the ignorant. We certainly have behind us the vision of the enlightened, the law of evolution, the divine plan of our Creator. So the final victory is sure to be ours. But the supreme victory is possibly far away and we must try to hasten it. . . . .

"It is a happy sign of the growth of the Pacifists in both England and Germany, that the protest of the Labor party and the interchange of industries have been such as to ward off an outbreak of hostilities.

"In every country there is a War party. The war industries have the press at their disposal. Only the Socialists protest in Austria and no one listens to them and the press do not report them—except the Socialist press, and no one listens to it.

"This very week the Eucharist Congress is assembled at Vienna, bringing to the capital say two hundred thousand priests, and the soldiers are ordered to attend these celebrations. The Peace movement is suspiciously watched by the Catholics.

"My Warning: Remember the interdependence of the world, and do not for one moment think that the situation and development of Europe are no concern of yours. The Peace movement must encircle all countries. There is a real war trust working in every land. The military attempt to introduce their spirit into the country of friend or foe. Many would love to see conscription in England. The soldiery class, of course, can only recognize in it a system which would widen their ranks and put them on a level with the greatest military power in Europe. Of all forms of slavery conscription is the hardest.

The Boy Scout movement was originated in Europe. It has penetrated into America. Here it is proclaimed that it means only discipline, and healthy and manly character. But be on guard that the initial military character does not slowly invade it. In his 'Hand Book for Scouts,' General Baden Powell, the English founder, has put this sentiment: 'Football is a splendid game, but better than it, and better than any game, is man hunting.'

"Be warned against the press agencies which are organized to furnish the daily press of the world. In this country you say: 'We have not to fear war. Our armies are mere harmless instruments for keeping peace. These European war threatenings are no concern of ours.' But they are. They do affect you and very deeply. Look at the enormous amount of your war expenditures, largely called forth by foreign expenditures. The sufferings of Europe do not only affect you through your ambitions, but through the mass of vice and sickness bred by war, which the shiploads bring to you. One-half the problems which you are wrestling with in this country are merely the aftermath of the wars in Europe. . . .

"The third and last part of my message: The hopes of all the Pacifists are centered in America. Knowing what you have done, grateful for the lead you have already taken in the movement, we firmly trust that you will help us to bring it to its final achievement."

The Baroness mentioned as results of the working of the Pacifists during the last few years, the Hague Tribunal, the Inter-Parliamentary Union and the Arbitration Treaties, which have been signed to the number of many hundreds, between the Powers. In closing she called attention to the approaching Third Hague Conference and said that the time is ripe for resolutions demanding an International Court of Justice. Also, "The great need of every work of progress and reform is publicity." . . .

"Civilization is not going to perish. We peace workers, who believe in the progress of humanity, we who believe in the splendor of the divine plan, we know that light must prevail over darkness, truth over ignorance, love over hatred, reason over folly, life over murder, in other words, peace over war."

Mr. Charles E. Beals, Secretary of the American Peace Society, tried to be pesimistic by calling attention to the "dark side there is to every movement." He said that if he should make public how little money had been spent by the Peace Society, the audience would think the "Pacifist Movement had put up the biggest, bravest and saddest bluff in history. We grow pessimistic by living too near a movement." However, Mr. Beal's peessimism did not last long and he soon declared himself an optimist on the industrial question, spoke of the coming consolidation of churches with differing creeds, and of the development of the international things that are being done by the nations; co-operative postal service, international geological surveys, international marine regulations, and said: "We are being driven by economic necessity year after year to multiply these things we are doing internationally. The interchange of the commodities of the world demand that war should get out of the way. The International Harvester Company have sent out machines in every land, and if war breaks out it means that Chicago mechanics must go on short time, or be out of work. The Boxer outbreak affected the cotton market of New Bedford. So sensitive is the business world. And the demand of greedy, selfish trade grows more and more insistent each year that pirates should get out of the way. It has been said that when the workmen of the world are organized you won't need a peace society one day. "Everything is coming and not going—education, true civilization, finance, trade, labor, socialism, votes for women, everything that is a live issue that people are willing to die for, everything is with us, including religion, which is the biggest and best thing."

At various times during the conference, and especially in his Sunday morning address, Mr. Jones applied the spiritual thought underlying all poossible human progress, and, as only he can, traced the hand of the Infinite God through past and present effort of finite man. In his plea for "The Blessed Hunger" he said: "The prayer for righteousness is

the key which will solve the problems of the state as well as of the individual. My text is as profoundly true and imperative in the community as it is in the life of the individual. So, my sisters, you may talk and pray for the city beautiful, and array yourselves against the foes which fill our streets, we may cry alarm against that which threatens our children, but I tell you that all this will never be realized until we hitch it to the fundamental consideration of righteousness. I am with you in the demand for the just recognition for woman in the State, I am with you in this effort to disarm the fortresses of the world, to place the cannon, the bayonet and the bullet alongside the relics of medieval times in the museums of the world, but woman will never come to her power, and the state will never realize the wickedness as well as the needlessness of the physical army except as they rise on the prayer ladder, on to the final rounds of Righteousness." M. J

Correspondence

Esperanto

To the Editor of UNITY:—Ever since the splendid series of articles and lessons published by Colonel Harvey in the *North American Review* brought the subject of Esperanto to my attention, I have cherished the wish that it might be my happiness to gain official recognition of the claims of this language in the Unitarian body. I have hesitated to take the first step, realizing how much is at stake and how vital it is that the cause should have an advocate far more persuasive than I am.

As a Massachusetts woman temporarily sojourning in this great and interesting state, I had naturally thought to make my appeal first to the *Christian Register*, never having been well acquainted with your publication; but now that I am here to act as secretary of the national association in the absence in Europe of that officer to attend the congress which forms the subject of the enclosed article, I feel that I have no right to wait longer for some one better qualified to present the subject, as I am at least morally certain that no one else will offer a contribution of the kind to a Unitarian paper.

The obvious and generally conceded need of an international language calls for no argument. It is merely a question of choice, and now that the choice has been made and Esperanto is used in every corner of the globe, and for every conceivable purpose, acceptable to the scholar and to the meagerly educated alike, I feel a burning desire that our progressive Unitarian body shall be in the van in promoting the use and knowledge of this masterfully simple, logically precise language, capable of infinite growth toward perfection like the beautiful religion we aim to express in our lives.

Just as we feel about our faith, so the most thoughtful Esperantists feel about Esperanto—that it stands for a universal truth and can get along very well in the world without the advocacy of any particular individual or association of individuals, as it has been doing quietly for a quarter century. Yet just as I enjoyed my work as chairman of the Postoffice Mission in our branch of the Women's Alliance at home, glad always to send out the uplifting message to those hungry for it, even though unconsciously so, so I do not feel that I can merely say to those I meet: "You need Esperanto, Esperanto does not need you," for it is only half true after all, since no cause, as no man or woman, has one true friend to spare.

In this country Esperanto is a cause that lacks assistance, the same as all great movements in their beginnings. If you, dear editor and brother, had the time to investigate it for yourself and learn the truth of all I can claim for this language and more, you would be only too glad to give space to the subject from time to time in your columns. Classically trained myself, delighting always in language study, especially from the etymological point of view, I have taken time and pains to make almost an exhaustive study of Esperanto before offering my contributions to the press. It will be many years before the language will be indispensable to the business man, the scientist, the traveler, and men in all the varied walks of life. Its need as a convenience is not so keenly felt here as in Europe, where a few miles of travel take one from one nation to another, all speaking different languages. The appeal here must be to other than its utilitarian features, and there is an appeal that will prove irresistible when once the press becomes informed on the subject, and through the press we can reach leaders of public opinion in the field education.

The first appeal, probably, because the most practical, will be to the educator, when he comes to know that the study of Esperanto lays a foundation for the study of other languages, especially one's own English, such as is afforded by no other study in the curricula of our schools. Furthermore it has no equal for training the mind in logical accuracy of thinking. In this it is to displace much of the study of mathematics that is now advocated purely as mental discipline, for it has all the accuracy and precision of mathematics, with an added element of interest possessed by that study only for those mathematically inclined. In other words, it is the most educational of all studies. It stimulates the pupil of whatever age to thought and teaches him to do his own thinking, the ultimatum in all education.

Another appeal is to the ideal. Created to make it possible for free intercommunication and therefore for better mutual understanding and closer sympathy between representatives of different languages, it invariably fosters friendliness of feeling when used internationally, and has proved itself the solution of the peace problem. Get the rising generation to study Esperanto for the cultivation of brain power, and encourage correspondence with young Esperantists in all parts of the world, as is extensively done now, and our boys and girls will grow up disabused of the illusion that there are any foreigners anywhere in the world, but with the natural feeling that they are all brothers. A few months of this real thing are worth years of study in school about the desirability of peace and trying to emphasize it by observing a Peace Day once a year. No one who has not experienced it can have any adequate idea of the work for peace and interracial good will that is being done all over the world, yet all unknown to the majority largely because of prejudice against an "artificial" language.

And just a word further about the character of this wonderful creation of a genius and humanitarian. Esperanto is no more artificial than Mr. Burbank's Shasta Daisy is artificial. Striking its roots into the Indo-European family of languages, it is as truly the result of evolutionary development, though done by one man in a few years, as are Burbank's new creations in plant life, though produced by one man working in harmony with nature's laws in a few years. Esperanto is artificial only in the fact that it has been consciously simplified, and that in accordance with the tendency of all the great standard languages toward simplification.

The enclosed I submit for your consideration and shall be most grateful to you if you can make it available. If not, I am sending stamps for its return.

In all sincerity,

MRS. MARTHA BRYANT CARY.

Schaller, Iowa, Aug. 2, 1912.

Shoes and the Man

Why should man be the only shoe-wearing animal? Every other kind of bird and animal, biped, quadruped, or centipede, is able literally to stand on his own feet, without either pad or plate underneath him to protect him from contact with Mother Earth. Man, in more senses than one, is the tenderfoot of the animal kingdom; his feet are big enough to be tough, Heaven knows, but they are the pulpiest understandings on earth.

What is the answer? There is a reason, of course, and in this case there are two, both of which we have already stumbled upon, with our well-meaning, but unintelligent feet, as it were. One is the astonishing newness of the creatures, and the other is their preposterous bigness. If man really wishes to pick out one feature which beyond dispute or cavil distinguishes and marks him off from all the rest of the animal kingdom, it is that he has the biggest feet on earth in proportion to his size and weight—excepting a potato plant. There is no telling how much farther his head might have towered up toward the stars if he had not had so much of his height turned under him for feet.

There is nothing more certain in the whole realm of paleontology, to say nothing of entomology and conchology, than that the foot of man is the newest and greenest hind paw on earth, because it was the last to come down to earth from above. Not from heaven, but from the tree tops.

The soles of our feet are soft and thin skinned and flexible, not because we floated upon angel wings in our previous existence, but because until day before yesterday, geologically speaking, they were not feet, but hands that were in constant use every day, clinging to branches, swinging from bough to bough, and with the assistance of our prehensile tail, sending us rioting upon our acrobatic way along the air lanes through the cool, green vistas of the high levels of the forest. That was the nearest to flying that the human race ever came until the Wright brothers came on the scene. They didn't fly so far, of course, in those happy, Eocene days,—but they lived longer after they got started after it. At present rates of mortality the modern race of birdmen will soon be as extinct as the dodo and the Hesperornis.

In fact, the root of half our troubles with the shoe problem is that we are ashamed of our feet, and instead of proudly exhibiting them to public view upon all occasions, as we do our hands and our faces, with most questionable intelligence and judgment, we hide them from sight in hard, shiny, black boxes whose shapes seem specially designed to conceal the fact that they have feet inside of them.

Visitors to the ancient fortresses and dungeons of the Middle Ages are shown special torture cells, which are ingeniously constructed of just such a fiendish size, or rather smallness, that the unfortunate prisoner confined in them can neither stand up straight nor lie down at full length in them. We lift eyebrows of horror at such cold-blooded and devilish cruelty nowadays, but we condemn every day of our lives our own luckless feet to exactly the same torture and punishment, without a single twinge of remorse or thought of mercy.

Two questions, and only two, we ask about a shoe: First, "Is it pretty?" and second, "Will it go on?" We need forgiveness for many things, heaven knows, but for nothing more urgently than for the crimes committed against our own feet. One of these days, perhaps, a Society for the Prevention of Cruelty to Feet may be organized and we may endow homes and hospitals for crippled and decayed pedal extremities which have seen better days. But at present we are much more keenly and gushingly interested in the imaginary sufferings of cats and dogs and guinea-pigs.

* * * * * * *

If I were to be limited to one single piece of advice in regard to shoes it would certainly be in fiery letters six inches high, "FOR HEAVEN'S SAKE, HAVE 'EM BIG ENOUGH." On this one commandment hang all the law and the prophets of shoe buying. And the old whist rule should hold: "When in doubt play trumps," trumps being the larger size. As one of our eminent sanitarians has declared that "Too much fresh air is just enough," so in debating the choice of footwear we should take for our motto: "A little too big a shoe is just the right size."

Short of actually slipping about on the foot when you walk, you can hardly get a shoe too big. At all events you can depend upon it that *you* never will, gentle reader, with your highly developed athletic tastes and delicate sense of proportion and your robust and sturdy vanity. I once knew a man who wore shoes a little too big for him but he's dead now, and all the women that ever wore such shoes died long before I was born—at least I have never met any of them.

Practically, the rule of shoe fitting is very simple: have your shoes just about what you think a comfortable fit, and then three-quarters of an inch longer and half an inch wider, and all the corn doctors in your neighborhood will starve to death.—*Woods Hutchinson, A. M., M. D., in the July Good Housekeeping.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

The Tower Hill Congress

Professor Clough of the Public Schools of Portage, at the closing session, came forward and presented Resolutions as follows:

The people of Portage are not insensible of the honor conferred upon them in the bringing of this Congress to their city.

We are really and truly living in a progressive age. We are breaking away from the old moorings of prescription. To those of short vision, we are entering upon a sea of unrest and to such comes great disturbance of mind at the sign of the times. But those of farther vision who are watching the movement, can easily discern the trend.

The adventurous fleets of the earth are manned with spirit, laden with lofty purpose and are out upon a golden quest, and like the Argonauts of old these modern heroes are going to find their treasures, political, social, moral, and material and bring them home.

Never before have so many people been working for the common good. Throughout our own land and every land men and women are organizing for better things, spiritual and material. The pulpit, the rostrum, the platform, the hustings, congresses, the conventions and field assemblies are all working to this increasing purpose.

Notable in this connection is the Tower Hill Congress, the chief stone of whose corner, the unprophetic builders in our little town rejected so many years ago. This man in his splendid personality, which has ripened into such glorious fruitage, has come back to heap coals of fire upon our devoted heads, which surely have burned through and warmed our hearts and souls.

We appreciate the benevolence and the kindly spirit which have brought the Congress into our midst.

In the name of the people of Portage we present the following resolutions:

Whereas, The Tower Hill Congress, which has been in session in our city during the past three days, has been a source of education and inspiration to our people, first in acquainting them, in general, with the high purpose and grand work of this organization, and again in arousing or renewing their interest in the greatest questions of the day, and yet again in bringing into their midst the most notable exponents of the doctrines and questions at issue.

Therefore be it resolved, That the hearty and sincere thanks of the people of Portage be extended to Tower Hill Congress as a body, with the wish that its life may be lasting and its influence ever increasing.

That special thanks be extended:

First, to the Chairman, Miss Lutie E. Stearns, whose untiring efforts and unselfish devotion to its cause have made the success of the Congress not only a possibility but a fact and whose credit and purse have been drawn upon to bring its present meeting to our city.

Second, to the prophet of the Congress, Jenkin Lloyd Jones, who in the short interval has endeared himself to us all, till we wonder how we can have lived so long without him, and whose plea for righteousness we trust may with us all become an inspiration for higher thinking and better living.

Third, to the illustrious Baroness von Suttner, who brings to us her message from over the sea, and to whose report, warning and request, we with the rest of the western world must give heed.

Fourth, to the secretary of the Western Branch of the American Peace Society, Rev. Charles E. Beals, who cut short a vacation to be with us to emphasize the importance of the great Peace Movement, and to express his optimism respecting its speedy realization.

Fifth, to Mrs. May Wright Sewall, of the International Council of Women, who has come back to the state to give her unanswerable exposition of the reasons for woman suffrage.

And lastly, to Miss Bertha Howe, to Senator S. M. Marsh, to Mr. Horace A. J. Upham, to Prof. C. J. Galpin, and to each and to every other who has in Congress in the addresses, the music or any way added to the success of the appointments of the program.—*From the Portage Daily Register of September 10, 1912.*

The Unitarian Advance

A Monthly Magazine of Progress in Religion

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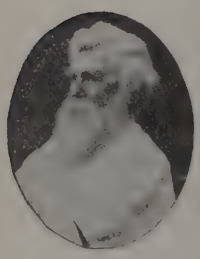
THE UNITARIAN ADVANCE

104 East Twentieth Street, New York

THE EMERSON PAVILION, TOWER HILL, WIS. PHOTOGRAPHED BY PROF. J. J. SCHOBINGER, CHICAGO.

Tower Hill for the Season of 1913
July 1 to September 18



Now, before the season of 1912 closes, the management, desiring for once to be forehanded, offers the following information concerning plans and possibilities for the season of 1913. Twenty-one successful seasons enable us to put forth our plans with the confidence that, as in preceding seasons, they will be realized. If the past is a criterion, any variations will be *plus* and not *minus* quantities.

Location and History. Tower Hill was once "Shot Tower Hill," where, in pre-railroad days, there was a thriving industry carried on in the manufacture of shot, made out of lead hauled across the hills, eighteen to twenty-five miles, from the lead mines of Dodgeville, Mineral Point, etc., the manufactured product being shipped by water to Galena, St. Louis and other Mississippi towns. At the foot of the hill was once the prosperous river town of Helena, a ferry point and large lumber distributing center.

Tower Hill itself is a bold bluff, rising two hundred feet above the Wisconsin River. It is in the midst of the "dumpling" country, with its bluffs, valleys, fertile farms and endless possibilities for walking, driving and sketching, with the river ever at hand and in view. It is situated in the town of Wyoming, Iowa County, Wisconsin. Its nearest railway connection is Helena, a flag station, created through the initiative and largely for the accommodation of the Tower Hill Summer Encampment. Helena is thirty-five miles west of Madison, about sixty miles east of Prairie du Chien, on the Prairie du Chien Division of the Chicago, Milwaukee & St. Paul Railway. Fare from Chicago is $3.30; from Madison, 70 cents. Tickets can be bought, baggage checked, express matter forwarded by Wells Fargo Express to Helena. Tickets from Helena can be bought and baggage checked at the Hill, Mr. Jones being an authorized agent of the Milwaukee & St. Paul road and of the Wells Fargo Express Company. He is also postmaster of the Tower Hill Postoffice, a summer office, open from July 1 to September 18. Two mails a day are sent and received. The Tower Hill conveyance regularly meets the eastbound train about 8 a. m. and the westbound train about 6 p. m. All arriving guests are urged to use one or the other of these trains. Those compelled to come on other trains will have to make special arrangement for conveyance.

The Tower Hill Pleasure Company (Incorporated) owns or controls its own dining-room, icehouse, the Emerson Pavilion, the Anne Mitchell Library, a water system that furnishes the purest of water in abundance to all the cottages, servants' quarters, four family cottages and four long houses.

The dining hall is centrally located and here all cooking and serving of meals for the Hill is carried on.

The Emerson Pavilion, an open-air screened building for public and social gatherings, has a seating capacity of two hundred; also a piano, blackboards, a big fireplace, etc.

The Anne Mitchell Library, donated by Miss Bertha Howe, is a jewel of a building, set in the deep woods, convenient to other public buildings, with wide screened porches, comfortable lounging chairs, a fireplace, between six and seven hundred books, all of which are placed at the disposal of the Hill guests, with no more restrictions than would be observed in their own libraries.

By an arrangement with Mr. Jones, whose farm adjoins the Hill, an abundant garden is successfully maintained, a competent man is in charge all the year round and milk and butter are furnished direct from the model dairy adjoining. The company, which came into possession in 1890, owns about seventy acres, and shareholders in the company are entitled to a building site, assigned in the order of building, in such a way as not to interfere with the view, convenience and privacy of those already settled. The price of shares of stock in the company is fixed at $50.

Private Cottages. The following is a list of cottages, held as personal property, with date of building and present owner's name. The real estate on which they are built belongs to the company:

Westhope .....1891..Jenkin Lloyd Jones, Chicago.
Maxwelton .....1892..Mrs. Annie Laurie Kelly, Chicago.
Exforth .....1892..Mrs. Edith Lackersteen, Chicago.

Fernwood .....1892..Miss Wynne Lackersteen, Indianapolis.
Leafring .....1892..Prof. J. H. Terry, Madison, Wis.
Lanier Cottage.....1898..Mrs. J. A. Johnson, Chicago.
Blaencathal .....1901..Mr. T. R. Lloyd Jones, Madison, Wis.
Wauzeda .....1902..Miss Evelyn H. Walker, Ann Arbor, Mich.
Welawiben .....1903..Miss Bertha M. Howe, Chicago.
Pine Lodge.....1905..Mr. James Smith, Chicago.
Brantwood .....1905..Miss Elizabeth Pingree, California.
Waldesruh .....1905..Mrs. Irwin Rosenfels, Oak Park, Ill.
Ambrose L. Thomas..1909..Mrs. A. L. Thomas, Chicago.
Androscoggin Lodge..1911..Mrs. Julia Kurtz, Milwaukee. Wis.

Company Cottages and Long Houses. The following accommodations are owned or controlled by the Company, and may be rented by the season or for a shorter period:

The Hermitage.....Will comfortably accommodate three or four persons.
Old Helena.....The one relic left of the old historic village. These two cottages are the farthest removed from the dining-hall but have proven particularly acceptable to families with children.
Hotel Extreme.....Rebuilt in 1910. Two rooms, arranged for family.
Unity .....Rebuilt in 1911 on the site of the old "Unity Long House." Double building used by the administration. Not for rent.
Black Hawk Lodge.....Built in 1911. A double roomed cottage.
The Althea.....Rebuilt in 1912 on the site of the old "Woman's Resolve.' A double roomed cottage.
The Annie Laurie....1912..A double roomed cottage.

These seven buildings vary in size and accessibility to dining hall, being adapted to the use of from two to six or seven persons, the majority of them containing two rooms each. Each has a beautiful outlook, screened porches, wash room or rooms with running water and heating accommodations. Some are better adapted to the use of a family and some to the use of individuals.

The rent of these cottages and rooms vary from $6 to $12 per week. Special rates for the season. Individual rooms $3 to $6 per week, according to the number of occupants.

Table Board, Etc. Board at the dining-room for those staying a month or more $5 a week. Others at the rate of $6 per week, or $1 a day for any fraction of a week. Transportation between Helena and Tower Hill, connecting with trains noted above, 50 cents per passenger each way, trunks 50 cents, grips 15 cents. For special trips to meet other trains, $1.50.

Laundry. In connection with the Hill is a laundry of limited capacity. Washing for guests done at ordinary prices so far as the capacity permits. Guests can readily make arrangements to send their laundry by train or otherwise to available laundries.

Summer School. The season for 1913 will open July 13 and close August 10. The subject of Mr. Jones's work in the study of religion will be "The Growth of the Hebrew Religion," being the third year in the seven years' course. The books of the Old Testament will be studied in their approximate chronological order. Detailed program with references is now in print and can be obtained on application. Here again the experience of twenty-two years justifies confident announcement. In addition to this Class in Religion, which occupies the morning hour from 11 to 12:15, work in literature, which this year consisted of twelve studies in Dickens and Browning, will be given to some consecutive work in poetry, the wishes of the class being considered. Students having taken classes under Jenkin Lloyd Jones have successfully passed the examinations and received credit in the University of Chicago, and the University is prepared to grant such privileges to other students who will submit to the requirements.

Miss Bertha Howe will conduct Nature Study classes as she has for several years. The students under her in 1912 were enthusiastic over her work with the plants, birds, trees and bugs that are in evidence on Tower Hill, which is an open text-book.

Every effort will be made to continue the work in music which has been so much enjoyed for years under the delightful leadership of Mrs. Cora Stanton Brown of Indianapolis.

New features not to be anticipated at this distance will doubtless be developed.

The tuition for the course, covering all the privileges of the school, $5; per week, $2; single admission, 25 cents. Family ticket, $7 for the course.

Conditions and Customs. The spirit of Tower Hill, well understood by all those who come within its influence, is religiously democratic, severely simple. It is a place of quiet where the privacy of the individual and the sanctities of the cottage life are respected as religiously as is the custom of law-abiding and considerate people during the remainder of the year.

A tennis ground is available. Boating and bathing are within reach, though the rules of the place are conservative in these directions. Only those are allowed the privileges of the river who are sufficiently mature and trained to guarantee safety. No bathing in the river is allowed except under approved chaperonage.

Sundays. With the exception of the two or more special public services, one of which at least is a Grove Meeting, with two sessions, where noble speakers handle noble themes, Sunday is a day of quiet; boisterousness or anything that would mar the sweetness and sanctity of a day of rest is discouraged. The Evening Vesper Hour, conducted by Mr. Jones, is a feature enjoyed and emphasized by all.

The Tower Hill Congress, which in 1912 holds its sixth session at Portage, will come back home and close the Summer School Session of 1913 with a characteristic program under the direction of its old leaders, Miss Lutie E. Stearns, Miss Zona Gale and others.

Points Not to Be Forgotten. Don't forget that the postoffice address is Tower Hill, Wis. That the railroad station for passengers, baggage and express matter is Helena, Wis. That the freight and telegraph office is Spring Green, Wis. All telegrams addressed here will be promptly transmitted by telephone to the Hill. The Hill is in direct connection with long-distance phone, Chicago, Madison, Milwaukee, etc.

In order to be sure of accommodations, applicants should reserve them in advance, paying a reasonable deposit at time of reservation. The accommodations at the Hill are necessarily limited. Those who would enjoy its peculiar privileges and attractions are increasing in number every year, hence the wisdom of this early announcement and the necessity of prompt attention thereto.

All communications concerning board, rooms and cottages should be made to Mrs. Edith Lackersteen, Abraham Lincoln Centre, Chicago, until after July 1; then to Tower Hill, Wis.

In addition to the past and present cottage owners heretofore noted, we refer below to a few friends who know Tower Hill.

Correspondence solicited.

Respectfully submitted,

Jenkin Lloyd Jones,
President, Tower Hill Pleasure Company.

Bertha Howe,
Secretary-Treasurer.

Tower Hill, Wis., September 1, 1912.

REFERENCES:

Professor O. G. Libby, University North Dakota, Grand Forks, N. D.
Professor E. C. Perisho, State University, Vermillion, S. D.
Ex.Governor W. D. Hoard, Fort Atkinson, Wis.
Rev. E. Stanton Hodgin, Los Angeles, Cal.
Rev. Frank A. Gilmore, Madison, Wis.
Mrs. Amelia Hofer Jerome, Fellowship House, Chicago, Ill.
Rev. Mary E. Andrews, Kansas City, Mo.
Rev. Newton Mann, Kenosha, Wis.
F. H. Pattee, Evanston, Ill.
Mrs. Mary D. Bradford, superintendent of schools, Kenosha, Wis.
Miss Lutie E. Stearns, Madison, Wis.
George A. Brown, editor "Home and School," Bloomington, Ill.
T. R. Fleming, La Grange, Ill.
Miss Zona Gale, Portage, Wis.
Mrs. Earl M. Pease, Grand Rapids, Wis.
Rev. Algernon S. Crapsey, Brotherhood House, Rochester, N. Y.
Judge Alva E. Taylor, Huron, S. D.
Miss Charity Dye, Indianapolis, Ind.
Rev. Oscar C. Helming, Chicago, Ill.
David Lofts, Chicago, Ill.
Professor John J. Schobinger, Morgan Park, Ill.
Mrs. May Wright Sewall, Indianapolis, Ind.
Mrs. Celia Parker Woolley, Frederick Douglass Center, Chicago.
Miss Seba Moulton, Faulkner School for Girls, Chicago, Ill.
Rev. Caroline Bartlett Crane, Kalamazoo, Mich.
Miss Charlotte Katherine Gannett, Rochester, N. Y.
Hon. John Blaine, Boscobel, Wis.
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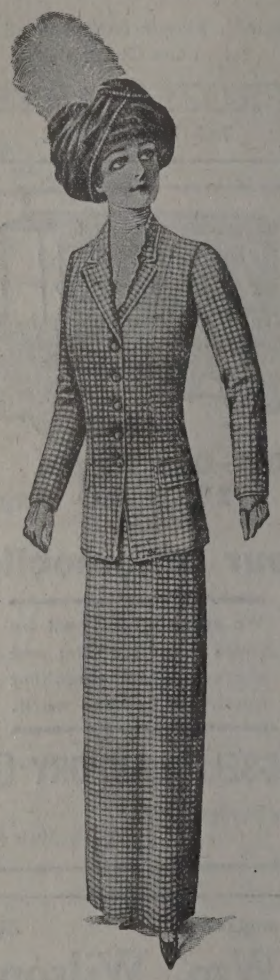

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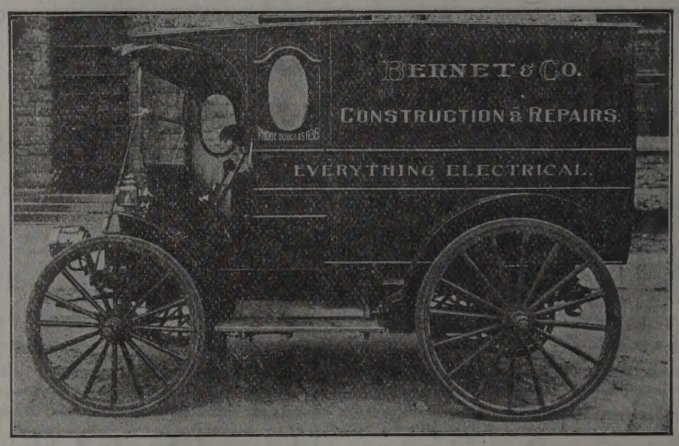

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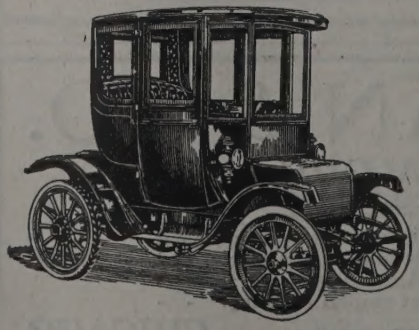

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